THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself*" (JOHN 7: 16, 17).

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REPENTANCE.

FAITH in God naturally gives one a desire to place himself in harmony with His laws. Man's instinct leads him to seek advancement—to improve his condition. When he discovers a way for improvement, he desires to follow it. When one begins to investigate the Lord's plan of life, and his faith has been awakened, he wants to follow that plan. To walk in the way of eternal life means to live in purity. It means that one shall be clean in all his habits and thoughts; that he shall be honest, truthful, kind; in short, that he should do unto others as he would have them do unto him—to observe all the Christian virtues. To do this he must overcome his inclinations to disregard the rules of proper conduct. No matter what station a person occupies in life, there are temptations to do wrong, and all mankind yield more or less to some of these temptations, and form in early life habits that need correcting. To lay aside these besetting evils is the second step on the way to life eternal. This step is called repentance.

Repentance means more than sorrow for having committed sin: it means the overcoming of sin. Of all the steps to be taken on the way of salvation, repentance is one of the most important. It is not like some of the ordinances of the gospel that need be performed but once: it must be repeated continually, day after day and year after year, for evils and weaknesses of humanity cannot be overcome at once; their mastery is the work of a lifetime. When one ceases to repent he ceases to progress; for no one in this life becomes so perfect that he has no need for repentance. One of the chief purposes of man's existence on earth in mortality is to master his own evil inclinations and desires. By doing this he prepares himself to appreciate and partake of the real joys of life.

The Scriptures inform us that "man is [exists] that he might have joy." He cannot have lasting joy or happiness in sinning, or while in a sinful state, but must rid himself of his sins; for so long as he has sins unconquered he is to that extent a slave or a subject of sin. Repentance is the great saving principle. It is the only way whereby the atoning blood of Christ can be made effectual in remitting sin, and man cannot be saved in his sins, as salvation implies a condition free from sin and free from the consequence of sin, which is condemnation or death.

While faith is the first step towards salvation and precedes repentance, true repentance strengthens faith. Without repentance faith cannot grow and bring forth fruit. It is useless to profess faith and fail to take the next step.

Repentance is as necessary to a person seeking salvation as practice or training is to one seeking proficiency in some art. Both are needed to overcome faults; and while the one brings skill to the hand or to the mind, the other perfects the soul.

It may not be out of place here to offer a few suggestions as to how evil tendencies may be guarded against. It is always the easier to correct evil practices before they become settled habits. A wrong act should be corrected as soon as possible after it is committed. If one yields to the temptation to tell a falsehood, he should at once correct the wrong as far as it is in his power to do so. The longer it is delayed the harder it will be to make right, and the less will be the inclination to do so. If led by temptation to steal, immediate restitution ought to be made; and so with every species of wrongdoing: when one realizes the folly of his acts all amends possible should be made. By taking this course one's determination and ability to resist evil are strengthened.

Evils that are premeditated have their origin in the mind before they are actually committed. Evil thoughts need to be repented of, and the best way to banish such thoughts is to crowd them out of the mind by thinking of good things. For this purpose good books should be read and conversation with pure-minded people should be sought. When evil suggestions come to the heart one should call to the mind who and what he is. He should consider what sorrow and disgrace a wrong step would bring upon himself and what humiliation it would cause his parents and brothers and sisters. He should remember his high destiny—that he is a son of God, and that it is within his power, by resisting evil, to be exalted in the celestial kingdom on high. If he will stop to reflect upon any of these matters he will receive assistance in resisting temptation. These things should be reflected upon when temptations are not at hand, so that in the hour of temptation such thoughts will spring to the mind.

It is a mistake to expect to become fortified against evils by running into temptations. They should be avoided as much as possible. They will come frequently enough without being sought.

It is a mistake to continue an evil practice, believing it can be stopped easily at any time. The practice soon becomes a habit, and then it requires strong will-power to break it. Users of liquor and tobacco delude themselves with the belief that they can cease the practice at any time. But every time they indulge in the use of these things the poison they take into their systems weakens their will-power, and the longer they continue, the more difficult it becomes to stop the practice.—EDWIN F. PARRY, in *Young Woman's Journal*.

SECRETS OF HAPPINESS.

To be happy means to be contented, satisfied with life as it is—i.e., satisfied to remain for the time being in the place where God has put you, assured in your heart that where you are is the very place God would have you be, and right there is the work God has for you to do, if only you will set about doing it. What is the secret of happiness? Is it to be bought and sold, or is it, like life eternal, only to be won by individual effort, by the exercise of our free will? Does it come from within, or is it an external, a result of environment? We read:—

"Just being happy is a fine thing to do,
Looking on the bright side instead of on the blue;
Sad or sunny musing is largely to the choosing,
And just being happy is brave work and true.

"Just being happy helps other souls along,
Their burden may be heavy, and they not strong,
And your own sky will lighten if other skies you brighten
By just being happy with a heart full of song."

Is this an answer to our question? I almost think it is. "Sad or sunny musing is largely to the choosing," and after all, when the sum of the tale is told, is it not our thoughts that make or mar our happiness? We all know the saying—"Think of an angel and his wings will appear." Passing by the fact that angels are "wingless" beings, we notice only the sentiment of the well-known and oft-quoted statement, which paraphrased would stand thus—if our thoughts are bright and sunny, then life to us will appear bright and sunny, whilst if our thoughts be gloomy, then we shall see nothing but shadows or gloomy avenues whichever way we turn.

The people of the world may be divided into two classes—optimists and pessimists. I read somewhere that an optimist is a man who can see the sun even when it is not shining, while a pessimist is a man who would not see it even if it hit him in the eye. Some people seem to be born happy, whilst others seem naturally to look on the dark side of things; but after much thought, I have arrived at the conclusion that happiness is a result of individual effort. Like the flowers, it can be cultivated, and if we are not happy it is

our own fault—I almost feel to say, our own fault entirely. If our minds are tuned aright, then we cannot fail to be happy; on the other hand, if we allow ourselves to think evil of those around us, then our thoughts reflect back on ourselves, and happiness is denied us. I think that it is quite possible to be happy—I don't say to have perfect happiness—but it is possible to be happy, even in the midst of uncongenial surroundings, when everything is rubbing one up the wrong way and we are apt to wish we were anywhere but where we are. Change that last thought. Instead of wishing to be anywhere but where you are, just say—"I am where God wishes me to be." See what a train of thought that will open up, and see if you don't end by saying, like the man who fell overboard—"Well, Tom, you are where you deserve to be." If I am where God wishes me to be, then right here where I am there is work for me to do, and that work may simply be– to conquer self. That is the hardest battle we ever have to fight, that conquest of self, and it seems to me that God has placed each one of us just where we can best fight that battle out.

What are we in this world for at all? First and foremost, to obtain a body; then, having obtained it, to conquer it, to bring it into subjection to the spirit within, that the spirit may be free to go on to eternal perfection. We are down here to learn the lessons this world has to teach, to learn to fit ourselves into God's great plan, to find our rightful place.

"Don't think that the world will alter its course
To suit your whims to the letter:
Some things must go wrong your whole life long,
And the sooner you know it the better."

Get away from the idea that you are the only individual in the world that matters, and instead of expecting the world to come round to your way of thinking, to your opinion of what is right, on every subject, just remember that "the wiser man shapes himself into God's plan, as the water shapes into the vessel." Get out of yourself, look at life from the standpoint of those around you and you will soon find.

"We can make our own sunshine and make our own mirth,
We can add to our troubles by moping;
We can make a grim graveyard of this glad old earth,
By giving up loving and hoping.
For it's all in the way that we look at the world,
Yes, it's all in the way that we view things:
With sorrow or laughter our lips may be curled,
For it's all in the way that we do things."

As Latter-day Saints—or "Mormons," to use the title by which alone the world will recognize us—we "look at the world," not with the eyes of the world, but with eyes that have had the film of

darkness taken away, and like the blind man whom Christ healed, we can say, "Whereas I was blind, now I see." "Darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee and his glory shall be seen upon thee," said Isaiah, in his sixtieth chapter second verse, and surely the glory of the Lord has arisen upon us, and revealed His great and glorious purposes to mankind by the restoration of the gospel. It seems to me that we ought to be as happy as the day is long. What matter if things are not entirely to our liking—what matter if we are miles away from a meeting house, and can only see the elders and saints occasionally—haven't we the light of the glorious gospel in our hearts—the knowledge of God's truth within our souls—and haven't we done what Christ has told us is necessary to be done in order to assure our soul's welfare? Haven't we God's own peace in our hearts, that peace of which the world knows nothing? does not our whole soul sing for joy as we think of the goodness of God in revealing His truth to us, and giving us this glorious gospel, this latter-day revelation, and apostles and prophets to lead us in the way of life and salvation?

Our happiness depends on ourselves, and we can't get away from the fact. It is the thoughts within us, the way we look at the world, our outlook on life and on the people around us, that adds to or detracts from our happiness. The prevailing idea in the world seems to be that people live this life, no matter how badly, die, and wake up—angels! How that marvelous transformation is brought about, they are not prepared to say. No wonder; it would puzzle Solomon himself to explain that, I am sure.

When we die, our bodies are merely laid aside for a time, but our spirits—the real part of us—live on, and we meet them next morning, and find, I have no doubt to the astonishment of many, that we are still ourselves. Death alters the real nature not at all: if we have been gloomy and unhappy down here, then we shall awake gloomy and unhappy in the great beyond. The difference will not be in ourselves, but in the sphere we occupy. If we have not learnt the lessons here that our Father sent us down to learn, then we just have to set to and learn them there, for learn them we must, either sooner or later. Everybody in the world desires, above everything else, to be happy. Then it behoves everybody to learn, as soon as possible, that our happiness is in our own hands. We can be happy, the same as we can re-enter heaven, if we will. Our blind poet (Milton) taught us a lesson we would do well to study, when he said, "The mind is its own place, and in itself, can make a hell of heaven, a heaven of hell." Yes: as we think, so we become. As we sow, so we reap.

"Sow flowers and flowers will gather
Around you wherever you go:
Sow tares and of tares reap the harvest,
You'll reap whatsoever you sow."

Make those around you happy, and happiness will return to you in rich measure, and remember that the secret of happiness lies in the conquest of self. "More blessed is he who ruleth his spirit than he who taketh a city."

The world teaches that perfection is not possible here. Perhaps it is not; but we can get very near to it, or Christ would never have said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Let us push on, hope on, strive on; and when we slip betimes, the best thing for us to do is—to get up again. It is well to remember that we learn by making mistakes, and so let our mistakes be the stepping-stones by which we rise to higher things. If we will but do this—pray on, hope on, turn a smiling face to the world—we shall be happy here, and in the great beyond, towards which we turn with such eager faces, bliss untold will be ours. In conclusion, I will quote a few lines I read some time ago, called, "The Way to be Happy," and urge you all to try the remedy, if ever you get a fit of the blues:

Build for yourself a strong box, fashion each part with care,
When it's as strong as your hand can make it, put all your troubles there;
Hide there all thought of your failures, and each bitter cup that you quaff.
Put all your heartaches within it, then—sit on the lid and laugh.

Tell no one else its contents, let none its secrets share.
When you've dropped in your cares and your worries, leave them for ever there.
Hide them away so completely that the world will never dream half.
Fasten the strong box securely, then—sit on the lid and laugh.

Notts. MOLLIE HIGGINSON.

CONSCIENCE.

CONSCIENCE is that spark of divinity which burns within the bosom of every child of God and passes judgment on the thoughts and actions of every one of us. Indeed, we may say that conscience is the magnetic compass of the human soul. Even as the mariner is directed to true north at all times by means of his compass, so is the soul of man directed to truth and his Maker by means of his conscience. Furthermore, we may say that, even as the magnetic compass can be deflected from its delineation of true north by ill-use, and by means of contrary properties of the surrounding atmosphere, and the metallic composition of the earth, so can conscience become affected by evil influences and the magnetic attractions of the adversary.

Conscience has been termed "The still, small voice of God," and this is verily true. The more we listen to its promptings, the more its powers develop, and the louder it calls when danger is nigh, and the time eventually comes when one's whole being seems filled with the voice of Almighty God, warning him to flee from tempta-

tions which would not formerly have been discerned. On the other hand, if the promptings of conscience are unheeded, the resultant calamity is almost indescribable. We find many people in the world who deliberately and almost continually disobey this still, small voice. The Spirit of God will not always strive with men, and therefore, ere they are aware of it, this gift of God is withdrawn from such people and they are left to the buffetings of Satan and are the slaves of evil influences, thereby becoming demoralized and depraved.

We who are numbered with the saints of God have had this inward witness strengthened, inasmuch as we have become the recipients of the priceless gift of the Holy Ghost, whose mission it is to lead us into all truth—indeed, it is the Spirit of Truth, and will give us a true understanding of the principles of life and salvation and the seeming mysteries of the kingdom of God, as long as we are willing to be subject to its direction. We may come to a perfect knowledge of the Father and the Son through the instrumentality of this wondrous gift, and thereby become strengthened, comforted and purified.

In conclusion, I would say that, inasmuch as we heed the promptings of the Spirit of God and put them into practice, we shall be able to endure all things, and eventually know all things, thereby becoming perfect even as our Father in heaven is perfect.

London. A. E. GRAY.

WANTED—A MAN.

Wanted—A brawny man to plough
A joyline through earth's rugged track;
Wanted—A man to do it now,
A man who knows no turning back.

Wanted—A man to sow the seeds
Of love and peace in troubled hearts.
Wanted—A man whose words and deeds
A goodly influence imparts.

Wanted—A man who still has hope
Though everything the wrong way goes;
We want no gloomy misanthrope,
Who takes ill every wind that blows.

Wanted—A man! Art thou the man?
Hast thou the lineaments divine?
Art thou built on the selfsame plan
As others in the Great Design?

If so, thy manhood saith to thee,
Gird up thy loins and engage
To prove thy worth, and the degree
Of thy eternal heritage.

Grimsby. —SIDNEY BAILEY SMITH.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 6, 1913.

EDITORIAL.

THE LATTER-DAY SAINTS AND THE WORLD.

GREATER interest centres around the Church of Jesus Christ of Latter-day Saints than any other religious organization in existence. This is because it is the depository of Divine truth and authority in these latter days. As God's special witnesses and representatives, its officers and members thereby occupy a position of commanding prominence in the world. This is no idle boast, nor is it owing to any principle of arbitrary selection. Their love of truth and recognition of the authority of God has secured for them this grand distinction. Pursuant to the fulfillment of the Divine purposes on earth, to all people has been granted their free agency. Light and truth have been given to them, in different degrees, according to their varying capacities and desires. In the meridian of time, as foretold from the beginning, the Son of God came to earth to teach the way of everlasting life and to atone for the sins of the world. He established His Church and called men to proclaim the glad tidings of salvation to all people. Within the Church were placed officers, gifts and blessings, whereby its members could become perfected in grace and knowledge. There were then living, as there are now, some who loved God and truth above all else. These rallied to the gospel banner and became members of the Church of Christ. They received the proferred blessings and rejoiced therein. But the Church, its officers and members, were fiercely and persistently assailed by the combined powers of earth and hell, until the light of gospel truth was extinguished and Divine authority was banished from the earth. Then followed long ages of spiritual darkness, when there was no authorized servant of God to make clear the true way of life and salvation. But the Divine purpose was not defeated, for evil and error could not permanently prevail in a world whose sovereign Ruler is a righteous and omnipotent God. Inspired prophets had foretold that the reign of darkness would at length be ended, and that Divine truth and authority would be restored to the earth, there to remain for ever after.

The work of restoration has happily been fully accomplished. God and angels have visited the earth in these latter days. The

banner of truth has been again unfurled and now waves a message of Divine love and mercy to the world. God's initial revelation in this last dispensation was given to Joseph Smith, the Prophet-martyr of the nineteenth century. That revelation was one of the most glorious that has ever been given to man, and was, in fact, the re-opening of communication with the celestial world. As a result, the true Church, with its ancient authority, gifts and blessings, has again been organized upon the earth. The Prophet Joseph Smith and others, having received authority from heaven, proclaimed the glad tidings to the world and received into the Church all who would receive and obey the gospel. As in the meridian of time, those who were honest in heart, and who desired to know the truth, became members of the Church. The Lord has been pleased to designate the members of His Church as saints, and thus His people in these days are known as Latter-day Saints. As before stated, however, the title has not been vainly assumed, for it has been given by the Lord Himself. Neither is there any arbitrary selection in the matter, because the gospel is free for all our Father's children. But those who will not receive it, and are willing to forfeit the title and privileges it confers, cannot reasonably complain because others choose to recognize the truth and authority of God, thereby becoming Latter-day Saints and members of the one true Church of Christ on earth. This is truly a momentous step to take. To accept the gospel in these days requires the same love of truth and courage of soul that were necessary in primitive times. From the year 1820, when Joseph Smith testified to the fact that God had spoken to him from the heavens, until this day, there has been bitter and determined opposition to the testimony of the restored gospel, just as there was in former days to the declaration that Jesus was the Christ.

Jesus made frequent reference to "the world" as being opposed to God and righteousness. He infallibly knew the true character of all with whom He came in contact, and He and the Apostles also knew by painful experience how real and determined was the opposition to the truth. The high priests and Pharisees, the religious leaders of the people, could not bear to have their rank and influence discredited. Loving earthly position and advantage more than God and truth, they combined to oppose the Savior and His disciples. The people generally, actuated by the spirit of the world, resented any interference with the prevailing views and customs. The world has ever been disposed to regard an immediate message from God as an innovation to be resisted. Yet in later years, the same message has been generally received, and the names of those who bore it held in the highest honor. God's ancient prophets were frequently rejected by their contemporaries, but their names and prophetic utterances were honored by the generations that followed. The Son of God was rejected and put to death, but the cross on which He died, which was then coupled

with infamy, in later years became an object of admiration and worship to millions of people.

The spirit of the world and the spirit of the gospel are as much opposed to each other in modern as in ancient times, and this condition will prevail until evil and error are finally overcome. The same Jesus who was rejected and crucified over eighteen hundred years ago has restored His gospel to the earth in this dispensation. The attitude of the world towards it is the same as it was in former days. A higher civilization may prevent the opposition from expressing itself in such extreme ways, but the old antagonism still exists. Those who are actuated by the spirit of the world desire to live after the world's ideals. God has a purpose in the life of man and desires him to receive and obey His laws. In the opening section of the Doctrine and Covenants the Lord speaks thus of the people of the earth in these days: "They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall." It was to remedy these conditions that God, in His infinite mercy, restored the everlasting gospel to the earth, with the authority, gifts and blessings enjoyed by His people in ancient times. In the revelation from which we have already quoted the Lord further expresses His purpose as follows:

Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called my servant Joseph Smith, junr., and spake unto him from heaven, and gave him commandments;

And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets:

The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh,

But that every man might speak in the name of God the Lord, even the Savior of the world;

That faith also might increase in the earth;

That mine everlasting covenant might be established:

That the fullness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.

These words are part of a revelation from the Eternal God to the inhabitants of the earth in this dispensation. They set forth the true origin of the Church of Jesus Christ of Latter-day Saints, and its mission in the world. It is undoubtedly strange that so many people, and especially those who are designated Christians, should fail to see that the restoration of the gospel and the re-establishment of the Church of Christ are clearly in fulfillment of the predictions of God's ancient prophets. It was perhaps equally

strange that ancient Israel, familiar as they were with the law and the prophets, should have failed to recognise their promised Messiah, when He came in the meridian of time. The self-same causes are producing the same results in these days. The so-called people of God in former days allowed themselves to be influenced by the prevailing opinion of the world, just as thousands of professing Christians do to-day. Notwithstanding all that the Savior said as to the attitude of the world towards Himself and His followers, the majority of people will give more credence to the verdict of the public than to the earnest testimony of the servants of the Lord, who have traveled many thousands of miles, at great personal sacrifice and expense, to bear witness to the restoration of the gospel to the earth in these days. Time will prove, however, that the verdict of public opinion as to the Latter-day Saints and their teachings is a wrong one, for all nations and peoples will, sooner or later, come to a realization of the truth of the restored gospel—God's perfect solution for all the problems of human life and destiny.

H. I.

ELDER HENDRICKS' REMAINS SENT HOME.

THE body of the late Elder Ralph H. Hendricks, who died February 24th, 1913, at Sunderland, England, are being sent by the s.s. *Victorian*, which left Liverpool February 28th, to St. John, N.B., thence to his home at Richmond, Utah, where they will be interred. Elder T. Ray Bell, of the Hull Conference, an intimate friend of the deceased elder, whose home is also at Richmond, Utah, has been honorably released, that he might accompany the remains home.

CONFERENCE APPOINTMENTS.

Nottingham	Sunday, March	16,	1913.
Newcastle	,, ,,	23,	,,
Irish	,, ,,	30,	,,
Hull	,, April	6,	,,
Scottish	,, ,,	13,	,,
London	,, ,,	20,	,,
Norwich	,, ,,	27,	,,
Leeds	,, May	4,	,,
Liverpool	,, ,,	11,	,,
Birmingham	,, ,,	18,	,,
Manchester	,, ,,	25,	,,
Bristol	,, June	1,	,,
Sheffield	,, ,,	8,	,,

DISTRICT MEETING OF LONDON BRANCHES.

THE district meeting of the North London, South London, Holloway, Hammersmith and Stratford branches (London conference), was held at "Deseret," 152 High Road, South Tottenham, London, on Sunday, February 16th, 1913. President James B. Walkley and twenty-three missionaries were in attendance. Elder Jacob F. Gates and Miss Romania Hyde, who were on their way to Germany, and Elder Calvin Fletcher, of Logan, were also present. Both sessions were exceedingly well attended, and a rich outpouring of the Spirit was felt during the services.

The first session, which convened at 2:30, was opened with prayer by Elder Thomas E. Briggs. During the administration of the sacrament, Miss Romania Hyde played two beautiful violin solos, "Traumerei" and "Nocturne." President Walkley welcomed all present to the meeting. He said the people must hear our message and accept or reject it. The Lord is ever willing to add to our knowledge, as we seek for light and truth.

A quartet, composed of Misses Annie Williamson and Lillian Olva and Elders Arthur J. Sperry and E. G. Chamberlain, sang "Cast thy burden," from "Elijah."

Elder Jacob F. Gates, of Salt Lake City, said his relations with all but one of the presidents of the Church and many other authorities had been very close, and he knew them to be honest, true and virtuous men. He had studied this religion from many standpoints and knew it to be the Church and kingdom of God, and was willing to stake his all upon it. Related a conversation between his father and Oliver Cowdery in reference to the latter's testimony of the Book of Mormon, when Oliver Cowdery reiterated his statements, and said he knew he had not been deceived.

Miss Romania Hyde played the violin solo, "Humoresque," by Dvorak, in an exquisite manner. President Walkley sang, "As pants the hart" (Largo), by Handel, with violin obligato by Miss Hyde.

Elder Calvin Fletcher said he had striven to study impartially the teachings and claims of the Prophet Joseph Smith, and had even tried to look at them from the standpoint of our enemies, yet the truths contained in the gospel had not been affected nor had his faith been weakened. No one could convince him of the baseness of the elders after he had lived, slept and prayed with them. He had had the opportunity of explaining the gospel to a number of educators, and not one had cast reflection on our people. One said of them that a people that had gone through with such fortitude the persecutions and trials of the Latter-day Saints in the early days could not be as base or vicious as our enemies declare.

The second session, convening at 6:30, was well attended by both saints and friends. After prayer had been offered by Elder William H. Tingey, Conference Secretary E. G. Chamberlain presented the

general and local authorities of the Church, who were unanimously sustained.

Miss Florence Wallace sang very pleasingly the sacred solo, "Into Thy hands."

Elder Calvin Fletcher spoke upon the Book of Mormon, bringing forth many outside evidences of its divinity. If our faith is true, it must harmonize with all fundamental scientific truth. Archæologists have discovered many things in America indirectly testifying to the Book of Mormon. It was at first attacked for stating that horses, goats, iron and steel were known when no trace could be found of their existence on the American continent. Since that time scientists had proven beyond a doubt that these things were known and used in that age. The speaker showed the fallacy of Bishop Spalding's recent attack on the Church, and declared his investigation to be most unscientific.

Sisters Annie Williamson and Lillaine Olva and Elders A. J. Sperry and E. G. Chamberlain sang the sacred quartet by Park, entitled "He will forgive."

President Walkley said we could each of us test God's promises by obeying His principles and laws. He cited a number of prophecies by Joseph Smith that had come true years after they were uttered. The gospel appeals to the humble and lowly, and the people who are high in their pride must be brought to appreciate their position before they can accept the gospel. Denied the accusation that the Church emigrates any of its members, or in any way contributed to anyone's passage.

The choir sang the anthem, "Jesus, I my cross have taken," and after the congregation had joined in singing the "Doxology," the benediction was pronounced by Elder M. H. Kirk.

FROM THE MISSION FIELD.

Baptisms.—At a baptismal service held at "Deseret," 152 High Road, South Tottenham (London conference), on Sunday, February 16th, 1913, two persons were initiated into the Church of Christ. Elders M. Horton Kirk and William J. Young officiated.

Elder Lectures at Halifax.—Elder E. Pinckney gave a lecture at the Winding Road Cocoa House, Halifax (Leeds conference), February 27th, 1913. It was in the nature of a reply to some recent criticisms of "Mormonism." After pointing out the weakness of modern religion, and the antagonism of science, he showed the harmony between the latter and the teachings of the Prophet Joseph Smith. He also dwelt on the place of true religion in the economy of life. A number of questions were asked by those present, which were satisfactorily answered by the lecturer.

District Meeting.—Two sessions of a successful district meeting were held in the Ebor Hall, York (Hull conference), Sunday, February 23rd, 1913, at 2:30 and 6:30 p.m. There were in attendance President John F. Oleson and three traveling elders. President Oleson cordially welcomed all present. Elder Elias A. Lemon presented the general and local authorities, who were unanimously sustained. Elder Alvin J. Sharp dwelt upon the personality of God. He showed that God has a body, parts and passions, and that the Father, Son and Holy Ghost are separate and distinct personages, but are one in purpose. Elder Clarence A. Barlow said Christ came to earth to teach the everlasting gospel and establish His Church; but the people generally did not receive His testimony. At the evening session, Elder Elias A. Lemon proved that revelation from God is absolutely necessary. He gave scriptural proof in support of his statements. President Oleson compared the views of modern philosophers with those of the Prophet Joseph Smith. Said the philosophers of to-day are accepting many of the great truths taught by the Prophet seventy years ago. The speaker testified to the divinity of the Prophet's mission and to the restoration of the gospel through him.

Successful Socials.—On Wednesday, February 12th, 1913, a successful farewell social was given at Thrift Hall, Pasture Street, Grimsby (Hull conference), in honor of Elder J. F. Holyoak. There was a good attendance of saints and friends. An interesting program was rendered, after which refreshments were served and games indulged in. Elder Holyoak was presented with a beautiful signet ring in appreciation of his labors in the Grimsby branch.

On Friday evening, February 21st, 1913, a successful farewell social was held in the Progress Hall, Dundee (Scottish conference), in honor of Elder Gilbert Powelson, who has been honorably released to return to his home in Canada. A large number of elders, saints and friends were present. A select program was rendered and refreshments were served. Brother Alexander Donaldson, in behalf of the saints and friends, presented Elder Powelson with a beautiful Scotch rug (clan tartan), also, from a few of the sisters, a splendid copy of Burns' poems. After singing "Auld Lang Syne," all joined in wishing Elder Powelson a safe journey home.

A successful social was held in the Kidderminster branch (Birmingham conference), on Saturday evening, February 22nd, 1913, in honor of Elder H. V. Graham, who has been transferred to labor in the Wolverhampton branch. A suitable token of esteem was presented to him by the elders, saints and friends of the branch. An interesting program was rendered and enjoyable games were played. All expressed themselves as having spent a most enjoyable evening.

A combined Sunday School concert and farewell social, in honor of Elder Harper W. Noble, was held in the Latter-day Saints'

Chapel, Handsworth, Birmingham (Birmingham conference), on Saturday evening, March 1st, 1913. An excellent program, which included songs, recitations, instrumental selections and a sketch, was rendered. A large number of saints and friends were in attendance and all enjoyed themselves thoroughly. As a token of love and respect, the saints of the branch presented Elder Noble with two Irish linen tablecloths.

A farewell social was held on Saturday evening, March 1st, 1913, at 106 Ann Street, Belfast (Irish conference), in honor of Elders William C. Davidson and Albert E. Money, prior to their departure for home. An excellent program was rendered, after which refreshments were served by the Relief Society. The departing brethren were presented with suitable tokens of love and esteem.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Church History.

Lesson VIII. Zion—Past, Present, and to Come.

Textbook: One Hundred Years of Mormonism (Evans), pp. 135-149.

I. The Lamanite Mission Again.

1. Who the missionaries were.
2. Their journey to Missouri.
3. Preaching to the Indians.
4. Meeting at Independence and return of Parley P. Pratt to Ohio.
5. Results of the Mission.

II. The Saints' Interest in Zion.

1. So far as concerned the past. (a) It is the place where the Garden of Eden was.
2. So far as concerned the future. (a) It is the place of the New Jerusalem. (b) It is where Christ will come and judge His people.

III. Founding of Zion.

1. First revelations concerning. (Doc. & Cov. 28:9; 42: 9, 35.)
2. Location made known. (a) Missionaries called. (Doc. and Cov. Sec. 52.) (b) Journey to Missouri. (c) Revelations concerning. (Doc. and Cov. 57:2-4.) The whole revelation should be studied, or at least read; for it deals directly with this topic.

IV. The Land and the City of Zion.

1. Description of (in 1831).
2. Establishing the Colesville branch at Kaw township.
3. Dedication of—(a) The land (by Sidney Rigdon). (b) The temple site (by the Prophet Joseph).
4. The plat for the City.

V. The Saints and their Missouri Neighbors.

1. The saints mainly from the North, the Missourians largely from the South.
2. Hence, the latter were slave-holders, while the former were not.
3. And hence, further, there was less tendency in the Mormons to a leisurely life.
4. Besides, the religion of the saints was obnoxious to the Missourians.

VI. Migrations to Missouri.

General Note: One of the essential points in this lesson is the pledge made by the Saints at the dedication of the Land of Zion—it serves to explain much that would otherwise be obscure in the expulsion of the Saints from Jackson County, Missouri.

DIED.

Bond.—At Warwick, England, February 26th, 1913, Eliza Bond. The deceased was born July 20th, 1845; baptized April 8th, 1897, by Elder Charles Measom. Sister Bond was a faithful Latter-day Saint.

Missiter.—At Fir Vale, Sheffield (Sheffield conference), February 27th, 1913, Mary Ann Missiter, aged 86 years; born May 27th, 1826.

Porter.—At Gillingham, Kent (London conference), January 24th, 1913, Leslie Lawrence Porter, son of Frederick W. and Eliza E. Porter, aged 7 months; blessed August 12th, 1912, by Elder Moroni Green. Interment in Grange Road, Gillingham cemetery, Elder Robert A. Brighton officiating.

Simmett.—At Burnley (Liverpool conference), January 29th, 1913, Sister Ann Stott Simmett. Born at Manchester, January 27th, 1824; baptized December 31st, 1908, by Elder C. E. Summerhays. Sister Simmett was 89 years old. She was a faithful Latter-day Saint; she leaves 7 children, 44 grand children, and 19 great grand children. Interment at Burnley cemetery, services being conducted by the elders.

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